THE SIGNIFICANCE OF

QUARTER CENTURY RECTORATES

A 1990 SURVEY OF CLERGY AND PARISHES

IN THE DIOCESE OF PENNSYLVANIA

The Rev. John M. Scott, D. Min.

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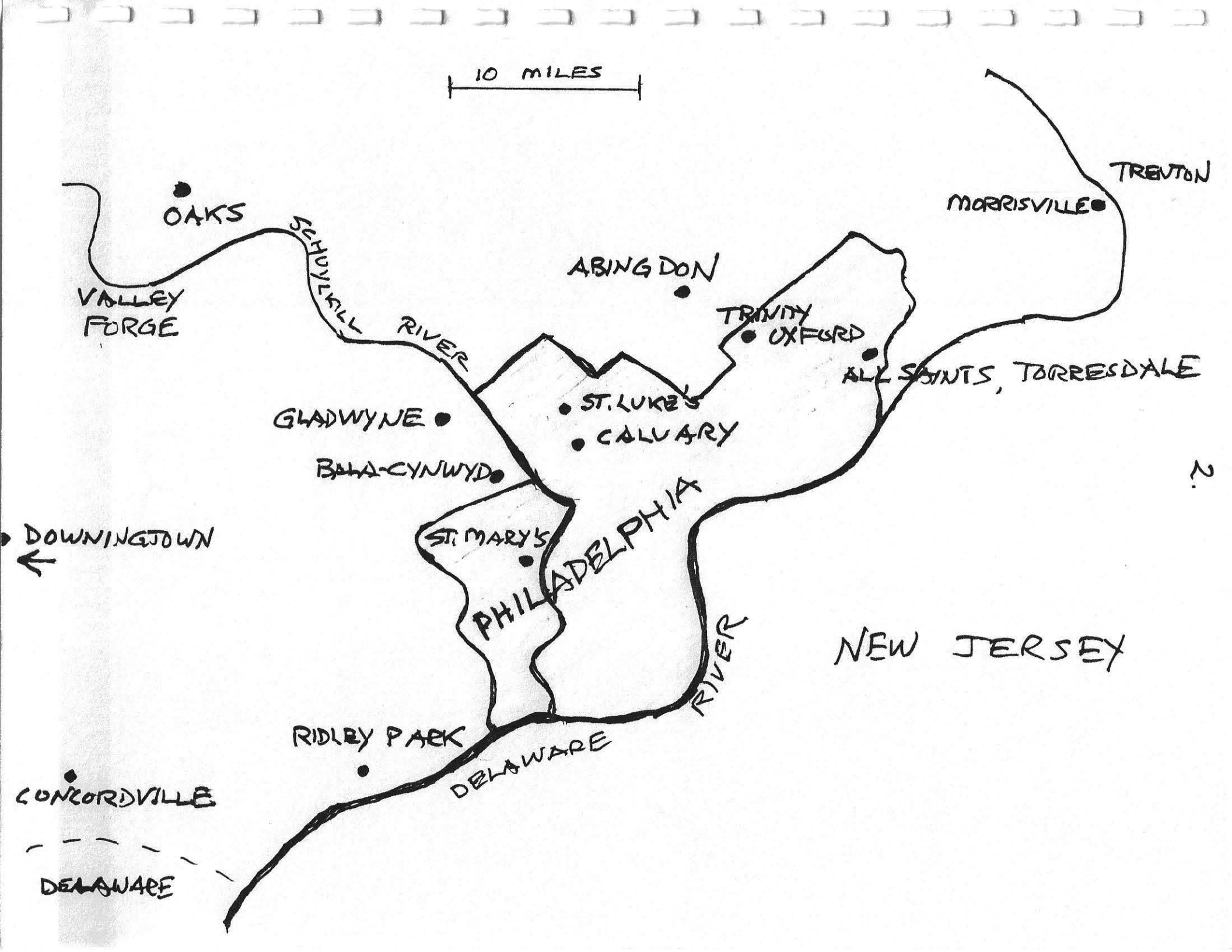
10 MILES
OAKS
VALLEY FORGE
SCHUYLKILL RIVER
ABINGDON
TRINITY
OXFORD
ALL SAINTS, TORRESDALE
TRENTON
MORRISVILLE
GLADWYNE
ST. LUKE'S
CALVARY
BALA-CYNWYD
DOWNINGTOWN
ST. MARY'S
PHILADELPHIA
NEW JERSEY
RIVER
RIDLEY PARK
DELAWARE
CONCORDVILLE
DELAWARE

A = paid assistance
* = volunteer clergy

PARISH		1990 Budget (Thousands)	Percent Increase of Budget Since 1965	1990 Rector's Compensation (Thousands)	Percent Increase of compensation 1965-1990	Rector's Compensation % of Budget 1965	Rector's Compensation % of Budget 1990	1990 Communicants	Percent change since 1965
PHILADELPHIA									
TRINITY, OXFORD	A	200	100	49	610	8	25	840	+22
ALL SAINTS TORRESDALE	*	220	500	57	620	21	26	652	+13
ST LUKE'S GERMANTOWN	A	440	100	71	260	11	16	1,600	+44
CALVARY GERMANTOWN	*	126	150	49	410	25	40	130	−63
ST MARY'S UNIVERSITY CITY	*	153	500	50	620	26	33	146	+16
NEAR SUBURBS									
ST ANNE, ABINGDON	A	163	310	49	610	16	30	580	+6
ST CHRISTOPHER GLADWYNE	A	247	300	55	N.A.	N.A.	24	469	−6
ST. ASAPH BALA-CYNWYD	A	210	390	50	615	15	27	250	−150
CHRIST, RIDLEY PARK	*	270	N.A.	54	N.A.	N.A.	20	c. 500	N.A.
FAR SUBURBS									
ST. JOHN, CONCORD	—	134	450	49	610	27	36	470	+12
ST. JAMES DOWNINGTOWN	—	135	400	52	510	30	39	385	+21
ST PAUL'S, OAKS	—	108	390	39	420	32	36	338	+7
INCARNATION MORRISVILLE	—	105	415	50	610	33	47	178	−45

NAME	AGE IN 1990	BIRTH PLACE & STATE	COLLEGE OR UNIVERSITY	SEMINARY	ADDITIONAL EDUCATION OR DEGEES	DIOCESE OF ORDINATION	# OF PRIOR POSITIONS HELD	DIOCESES SERVED	USUALLY THEOLOGICAL	USUALLY POLITICAL	USUALLY VOTE R or D
PHILA											
SMITH, N.	56	Conshohocken PA	Ursinus	P.D.S.	Eastern Baptist D.Min	PA	1	PA	C	C-Nat'l & Local	R
CHINN, E	59	Phila PA	Temple	P.D.S.	① Luth, STM ② Eastern Bapt D.Min	PA	3	PA	L	L	D
POINDEXTER	58	Richmond VA	W.VA. State	P.D.S.	① G.T.S. ② St Augustine D.H.L.	NY	3	NY PA	L	L	D
LESER, J.	63	Phila PA.	U.P.	E.T.S.	—	PA	2	PA	L	L	D
SCOTT, J.	62	Lynn, MASS	Union	Nashotah	① G.T.S. ② Procter Fellow ③ EBTS, D.Min	L.I.	2	L.I. W.Va. PA	L	L	D
NEAR SUBURBS											
ROWE, H.	60	Phila PA.	U.P.	Berkeley	EBTS. D.Min	PA	1	PA	C	C	R
DAVIS, W.	63	Phila. PA	U.P.	P.D.S.	—	PA	1	PA	L	L	D
ADAMS, E.	59	Troy NY	① Emory ② Geo. Tech	P.D.S.	Procter Fellow E.D.S.	MD.	1 + NAVY CHAP	MD. PA.	L	L	D
MUSSELMAN, W.	61	Norristown PA	GETTYSBURG	P.D.S.	—	PA	1	PA	C	L	R
FAR SUBURBS											
BATTIN, E	65	Collingswood N.J.	U.P.	G.T.S.	—	PA	1	PA	C	C	R
BARTHOLOMEW R	63	Seattle WA	① U. of Ill. ② Wabash	E.T.S.	① Nat'l Trg. Lab ② Temple	MASS.	3	MASS. FLA. PA.	L	L	D
SHARP, H	61	E. Liverpool, OHIO	Kenyon	P.D.S.	—	PA	2	PA	C	C	R
MILLS, W	65	Pottstown PA	NORTE DAME	P.D.S.	—	PA	1	PA	C	—	D

4.

THE SIGNIFICANCE OF QUARTER CENTURY RECTORATES

by the Rev. John M. Scott, D.Min.

INTRODUCTION

In October 1989 I was asked to "say a few words" at the twenty-fifth anniversary celebration of Edgar Adams as Rector of St. Asaph's, Bala-Cynwyd. I was aware that there were at least a half dozen of us in the twenty-five year category in the Diocese of Pennsylvania, but, to my amazement when I began counting there were fifteen at that moment. There had been twenty-five years of the most profound changes in the history of the Episcopal Church, and here were all these clergy and parishes who had been through them together! Immediatly I decided to look more deeply into this phenomenon.

OBJECT OF THE STUDY

Clergy who retired in 1989 with twenty-five years or more in the same parish, or who would reach the twenty-five year mark in 1990 were to be considered for study. Unfortunately this eliminated retirees in prior years, most notably Paul Washington of the Church of the Advocate who retired in 1988. Jim Mole retired early in 1989 and I was unable to make contact with him. Unfortunately Will Penny, a friend, member of the Philadelephia Clericus and 25 year rector of Christ Church, Pottstown had just died. Dick Bauder retired in November after 25 years at Grace, Mt. Airy, but after an initial conversation we were not able to maintain contact. Fortunately Bill Musselman of Christ, Ridley Park, retiring after thirty years, did return the questionnaire. Sheldon Smith of Valley Forge aggreed to participate but failed to respond. (Stanley E. Johnson had been chaplain of the University of Pennsylvania for 29 years, but elected not to participate because the study focussed on parish ministries.) Let it be noted, however, that in 1989-90 there were seventeen rectors who had served 25 to 34 years at the same helm - a number that represented ten per cent of the 170 congregations in the Diocese. Thirteen rectors who responded to the instruments of the study became the sample that was examined.

THE INSTRUMENTS USED IN THE STUDY

First, a questionnaire was devised to cover parish activity, topics and issues, personal data, and statistics. All thirteen remaining thirteen participants did return the questionnaires.

Second, each rector who responded was subsequently interviewed for approximately two hours each.

The results are tabulated in the following charts, map and reports. Most important the rectors speak in their own words about changes in their neighborhoods, themselves and their leadership style, their accomplishments and failures. The editor has made a few supplementary comments where needed, but each is noted. Four rectors (Smith, Chinn, Rowe, and Scott) earned Doctorate of Ministry Degrees at Eastern Baptist Theological Seminary, Philadelphia. In each case the thesis topic figured in the matters included in their accomplishments and are so noted.

COMPARATIVE PAROCHIAL STATISTICS

Communicants

From 1965 to 1990 there are three severe declines in membership (-45 to - 150%), one major increase (44%) and five more modest increases (12 to 22%). Of the three who experienced declines, one is in the city, one in the near suburbs, and one in the far suburbs. Three parishes had essentially no change. Despite the severe declines of these three, all of the parishes are in good health and the rectors are functioning well as judged by worship, activities and the rector's leadership.

Budgets

No parish budget has declined. All budgets have doubled or better, although the inflation rate suggests that merely doubling is not keeping pace. Two parish bugets exactly doubled. Both of these are the two largest congregations (1,600 and 840 members respectively), and both of them experienced the two largest rates of growth in numbers - 44% and 22%. Does this suggest that large, well established congregations receive less support per member because the need is not so acute, or only that, being well established to begin with, the 1965 budgets were already relatively high?

Even the budget of the smallest congregation which experienced the second highest rate of membership loss (-63%) increased its budget 150%, or tripled it. The remaining ten congregations quadrupled or quintupled (including the other two with severe communicant losses) their budgets between 1965 and 1990.

Rector's Compensation

The rate of increase in the rector's compensation, however, tended to be much higher. In seven congregations the increase was at least sixfold; in three congregations it quadrupled. Only the largest congregation (which also pays the highest compensation) was the increase only two and one half times the 1965 compensation. Information was not available for the

The significance of these changes is that the range of percentages of total budget that rector's compensation consumes was, in 1965, between 8 and 33% (average 19%). By 1990 the range was between 16 and 47% (average 27%). The lowest percentage, 16%, was in the largest parish (both members and budget) which was the only parish with full time assistant clergy whose salaries do not figure in this study. However, there two parishes (two of the three smallest) where 40 and 47% of the budget was rector's compensation. In four more parishes (three below 500 members and one below 200) rector's compensation consumed a third or more of the budget. One parish of 250 members which had also experienced the most drastic membership decline had almost quadrupled its budget but still only expended 27% on rector's compensation.

None of the above figures should be surprising since nearly every church member is aware of the increasing percentage of parish budget that clergy cost. There were two congregations for which 1965 data was not available, but <u>all</u> the others showed an <u>increase in the per cent of budget</u> going to clergy compensation. In every case the percentage of compensation paid to the rector increased by a larger amount than the budget increased relative to itself.

For the purposes of this study compensation includes every thing related to the rector (cash salary, housing and utilities, health insurance benefits, and allowances, if any, for car and continuing education). The Pension Fund uses only cash salary plus housing and utilities in reporting clergy salaries. However, the real cost to the parish is the larger package. With health insurance benefits costing more than $4,000 per clergyperson, there is a significant difference. The figures reported in this study are far above median salary figures reported by the Pension Fund in its 1990 Annual Report. Subtracting an arbitrary $5,000 each from this report's statement of 1990 rector's compensation, would still leave four rector's receiving $48,000 up, the Pension Fund's top salary range, five receiving $45,000 to $47,900, the next to top range, and three receiving $42,000 to $44,900, the next range. Only one receives less than the figures in the top three ranges and he is at the median.

Pennsylvania has long been at or near the top of all dioceses in clergy compensation. All clergy in this study are senior clergy with long experience so one might expect them to be in these top ranges of clergy salaries. According to the Pension Fund 1990 report, the median salary is about $34,000.

For purposes of comparison, the Lutherans report for 1989 that almost 40% of their clergy (3,890) received compensation between $30,000 and $40,000, and 47% (4,662) received between $20,000 and $30,000. Only 115 received between $40,000 and $50,000. 331 received over $50,000. In the Episcopal Church about 1,000 receive more than $48,000 (highest range). The Luterans had 9,769 compensated clergy on their roles whereas the Episcopal Church appears to have approximately 7,200 in 1990, of whom 6,150 are full-time. The Lutherans do not give this break-down. On the other hand they do report the highest income and averages which the Church Pension Fund does not. The top salary was $150,000. The <u>average</u> was almost $31,000. (The Episcopal <u>median</u> is about $34,000.) For Lutherans the synods with highest averages were Metropolitan Washington and the Minneapolis area; the lowest (U.S.) was Northwestern Pennsylvania. On the whole, Episcopal compensation, especially in the upper echelons, is significantly higher.

<u>Viability and Marginality</u>

In the Diocese of Pennsylvania, a $100,000 budget is considered barely viable for a parish to maintain itself. Somewhere between $150,000 and $200,000 would be needed for any degree of comfort and ability to contribute significantly to the church's mission outside the parish. There are seven, one more than half, of the parishes in this study with budgets ranging from $105,000 to $163,000. Six range from $210,000 to $440,000.

By this standard all are viable, but two are just barely - both in the "far suburbs". Three more are well below $150,000. All five of these congregations (all four in the "far suburbs" and one city parish) could face serious financial problems in the future. Even though St. Mary's budget is $153,000, a deficit of $17,000 in 1990 is anticipated, bringing it into the warning

range. A capital campaign will begin in the Fall of 1990 with the hope that a portion of funds raised may go to increase the endowment.

Some one may point out that all these "high-priced" clergy will soon retire, and thus relieve the budgets. However, the rise in clergy salaries, especially beginning ones, is on an upward rising curve.

Financial marginality is what faces at least seven of the thirteen parishes in this study. Of course, financial marginality is a wholly different matter from mission marginality. As previously stated all the congregations appear healthy and enthusiastic in their ministries. No signs, physical or spiritual, suggest otherwise. However, the impending change in rectorial leadership may not be smooth. Two parishes are presently vacant (one retirement and one death), and seven rectors plan retirement between 1991 and 1993. One rector plans retirement in 1994, one in 1997, and two have no firm plans. Of course, these parishes have all experienced male leadership throughout - tweve middle aged white males and one middle aged African-American. While the study detects no antipathy toward female leadership, how well prepared the leadership of these congregations is to consider such is untested. In the 1985 study of attitudes toward female leadership that I conducted throughout the Diocese of Pennsylvania (as a doctoral dissertation), the higher the leadership position respondents held, the less positive they were toward female leadership. On the whole, however, exposure to women as preachers and leaders of liturgy greatly increased positive assessments by the respondents to the survey.

Having discussed financial matters affecting viability and marginality, what about numbers of communicants? The Church Pension Fund appears to consider 200 as the median for evaluating congregations. In that case, only three parishes record less than 200 members, five record between 200 and 500 members, and four report more than 500 members (but one of these has a budget well under $200,000). The three largest parishes are all in the city and long established. The largest also operates a parish school through sixth grade; all other

parishes either operate or lease pre-schools. These, plus many other activities of a communal nature, are present in all parishes, thus insuring both a wider ministry and a base of persons outside the parish who have an interest and commitment to its well being.

SOME DEMOGRAPHIC POINTS:

Of the three parishes with severe declines in membership, Calvary, Germantown went thru a rapid racial transformation in the schools and neighborhood, suburban flight, and a more gradual shift from 95% white to 50-50 white-black.

Incarnation, Morrisville relocated itself from an old downtown to a suburban type tract next to Yardley. Besides the disruption of relocation, competetion may have been a factor. The parish in 1965 was 100% white, still is 95% white, 3% black, the rest split between Asian and Hispanic.

St. Asaph's, Bala-Cynwyd went thru a severe neighborhood change from two-thirds Protestant, one-third R.C. to two-thirds Jewish, one-sixth Protestant, one sixth R.C. The parish was 100% white in 1965, now is 90% with 8% black and 2% Asian. Average family income is on the high side , at $56,000. There are 4.3% below the poverty line, and there is 5.1% unemployment. 41.8% are college graduates, the median age is 40.

St. Luke's, Germantown (a near neighbor of Calvary), a historic and wealthy Anglo-Catholic parish with a declining white congregation, merged in 1968 on equal footing with St. Barnabas Church, a medium sized, healthy black congregation which lost its building to eminent domain. 44% growth has made it one of the largest congregations in the Diocese with a reasonably affluent mostly black congregation drawn from a wide area, both city and suburban, even New Jersey. The parish is 92% black, 4% white, 4% Asian.

For both St. Luke's and Calvary the 1990 demographics of Germantown show a 70% black population, 25.4% of the whole population below the poverty line, average family income at $27,000 with only 2.7% with incomes above $75,000. There is 46% home ownership and 13.5% unemployment despite 17.9% college graduates.

St. Mary's, Hamilton Village, an historic fashionable nineteenth century congregation went through a long, slow decline, 1920-1960; it then became the campus church for the

University of Pennsylvania (which now surrounds it). There is a stable, relatively small congregation which supports it very well; budget is five times what it was in 1965. Postal zone 19104 shows that in 1990 there are only 21.5% college graduates, but also some 10,000 undergraduates at the University of Pennsylvania (less than 4% Episcopalians). The area around the University is 53.6% black (a decline from 56.5% in 1980, but the difference reflects Asian immigration). Average family income is only $21,000 (despite families headed by professionals which no doubt help provide the 1.6% who have incomes above $75,000) with 14.1 % unemployment (highest recorded for any of the areas) and only 27% home ownnership. The median age is 31 (altho it was only 24 in 1980!), reflecting the presence of many students as well as large numbers of children in low income neighborhoods.

The other two city parishes, both in the Northeast, and both with eighteenth century roots, historic buildings, cemeteries, and substantial property are in areas that have identical average family income at $40,000. Only 4.5% of family incomes exceed $75,000. There is 8% unemployment, 95 to 98% white populations with 12 and 10.7% college graduates, 69 and 65% home ownership. Differences are that Lawndale (Trinity, Oxford) has a median age of 40 while Torresdale (All Sints) has a median age of 35, mostly accounted for by the fact that Lawncrest has long been built up, but Torresdale experienced much new residential building in the 60s and 70s.

Abingdon (to the north) and Ridley Park (to the southwest) are fairly close-in suburbs, long established. What they have in common is virtually the same median age: 36.5 and 36, and a declining population (true also of all city parishes except Torresdale), -.1% and -.4% respectively. There is a slight difference in the racial make-up, 91% and 98% white respectively with a faster grwoth for blacks in Abingdon, a matter confirmed by the Rector in an interview. Abingdon exceeds Ridley Park in average family income, $46,000 to $43,000, but three differences are greater. Abingdon shows 83% home ownership to Ridley Park's 68%. (Median home values from the 1980 cesnsus show $49,000 to $43,000.) Abingdon has nearly twice as many college graduates. 21.7% to 11%. Abingdon

also has almost half again the amount of unemploymnet, 3.8% to 7%. Abingdon has 12.5% of its families with incomes in excess of $75,000 while Ridley Park has about half that - 7%.

Gladwyne is an affluent suburb, 97% white with a median age of 41. The median home value (again, 1980) was $160,000. There is 85% home ownership and in 1990 59.1% are college graduates (the highest figures for any parish community), and the unemploymnet rate is 2.6% (lowest). Median family income is $76,000 and 57.8% of families have incomes above $75,000.

Downingtown, Oaks and Concord are at the edge of suburban sprawl with an annual growth rate of 2.4%. Demographics are not available on the latter two, but it is likely that they approximate Downingtown's median age of 32.3, white racially by 93%. Median family income is $45,000, with 9.6% above $75,000. Home ownership approaches 70%; 24% are college graduates and there is 4% unemployment.

SELF EVALUATIONS OF NEIGHBORHOOD OVER TWENTY-FIVE YEARS

Important changes in the church's neighborhood
(Underlining in all instances is by the editor)

A) Philadelphia

Noble Smith, Trinity, Oxford: "all the space is long built upon. . . population increase although levelled off, mostly Roman Catholic. Protestant churches being forced to close because of diminishing membership and support (clergy don't stay long enough either). Trinity is going great guns because the community is our ministry." Smith also noted that there had been a slight shift up economically in the upper middle income ranges, but that there was also a doubling of lower ranges reflecting large numbers of older, retired persons.

Ed Chinn, All Saints, Torresdale: "Many new housing units built in the Sixties . . . population increase, but a marked decline in the socio-economic level of the community." Like Smith, Chinn noted the doubling of lower middle income and lower income persons.

Charles Poindexter, St. Luke's, Germantown: "The neighborhood is bounded by a private school, a business district and a lower middle class neighborhood to the east and a pocket of white gentrification to the immediate west. The significant important change has been the decline of the business district and the decline in the homes of blacks in the lower middle income range."

John Leser, Calvary, Germantown: "About 1969-70. the public schools suddenly became about 95% black. . . neighborhood associations strengthened and grew in number (black and white together). . . The parish became a community center for over twenty groups."

John Scott, St. Mary's, Hamilton Village: "The great expansion of the University through the Sixties and Seventies resulted in (1) a shift from older retired persons to a younger student/intern population, and (2) many lower middle, but

stable, black neighborhoods were 'redeveloped' for educational, scientific and commercial purposes. There has been a minority of stable professional persons throughout. A large influx of Asian refugees in the late Seventies, early Eighties changed the complexion of local purblic schools and caused St. Mary's to provide a successful supplementary school for 300 Asian teenagers, 1979-83." Scott also noted a slight economic shift downward.

B) Near Suburbs

Herb Rowe, St. Anne's, Abingdon: "The neighborhood has gotten older - in people and buildings. . . younger families are taking over; while there has long been an establsihed black neighborhood, younger black families are moving in."

Warren Davis, St. Christopher's, Gladwyne: "There is an awareness of, and ministry to, the world ooutside Gladwyne by both the Presbyterian and Episcopal churches here. Ministry is wider than the congregation."

Ed Adams, St. Asaph's, Bala-Cynwyd: "The neighborhood has changed from being one-third Catholic, two/thirds Protestant to two-thirds Jewish, one-sixth Catholic, one-sixth Protestant. . . there is a smaller parishoner base, but a different (deeper and more committed - ed.) level of involvement."

Bill Musselman, Christ, Ridley Park: "A great increase in the use of our parish house for all kinds of meetings - AA, NA, Alanon, Naranon, Overeaters. . . created minor problems with our neighbors in regard to parking."

C) Far Suburbs

Ed Battin, St. John's, Concord: ". . was still a semi-rural farming community. There were several viable farms with dairy herds. Because we are only a few miles from Wilmington, Delaware and within commuting distance of Kingof Prussia and Philadelphia, the land in the last ten years has changed hands. . . Along Route 202 and Rooute 1, it is all becoming commercial . . . in short Concord township has become part of Suburbia, USA."

Battin also noted that there was a downward shift of 5% in the upper income range (although there was a definite upward shift in the middle ranges) and a 5% shift up in the low income range.

Dick Bartholomew, St. James, Downingtown: "Suburban sprawl has reached Downingtown . . . apartments, single family dwellings and shopping malls."

Henry Sharp, St. Paul's, Oaks: ". . from rural to ex-urban, not quite suburban. . New Route 422 . . . brought us literally out of the country."

Bill Mills, Incarnation, Morrisville: "Rapid suburban growth; open land bought and developed . . . recent proliferation of expensive ($250,000 to a Million) real estate."

SELF REPORTED CHANGES IN SELF AND IN LEADERSHIP STYLE

For interest and comparison in changes in self and in leadership style reported here in brackets following the rector's name are self evaluations of attitudes, conservative or liberal in theology and overall views, and usual voting pattern. For example (L,L,D) would mean liberal in theology, liberal in overall views, Democrat in voting, (C,C,R) would mean conservative in theology, conservative overall, and Republican in voting.

A) Philadelphia

Noble Smith (C, C nationally, L locally, R), All Saints, Torresdale: "A couple of courses in conflict theology has deepened prayer life and a loving community. . . I have gone from a very self-directed, self-motivated 'get-the-job-done' style to trusting and loving committees. I am still a behaviorist at heart and my impatience is obvious, but no one is upset by it. . . 'We love the minister . . . this is very humbling."

Ed Chinn (L, L, D), All Saints, Torresdale: "I was extremely uptight in early years. . . less rigid, more original, better sense of priorities, greater willingness to share leadership with the laity. This freed me to do what I considered important: preaching and writing."

Charles Poindexter (L, L, D): " . . have grown in grace and maturity and am more at peace with myself. . . there is collegiality with my staff and people. I no longer feel I must do everything."

John Leser (L, L, D), Calvary, Germantown: "Aside from physical (I need more rest) I have a larger concept of 'Church' as all of the people of God, members or not." At a very "personal level overcoming a feeling of bitterness when people told 'success stories' of their children" (John's son had been a drop-out, druggie and served time - lately there is much improvement). I have "a shared leadership style (while not liking to lose control). . . encourage discussion, but press pretty hard for my point of view. . ."

John Scott (L, L, D), St. Mary's, Hamilton Village: "I have struggled to be more open to others, less intense, less defensive. . .I am now less career oriented and more inward directed. . . I have always been consensus oriented, but persuasive, in decision making with groups in or out of church.

B) Near Suburbs

Herb Rowe (C, C, R), St. Anne's, Abingdon: ". . . the wisdom to slow down - do only things I want to do, consciusly gotten out of community involvement. The biggest change is not being able to do all I want to do because of health factor. . . I have more intentionally tried to enable others to do their thing and not worry if it didn't get done. . . now I (just) look at the 'pieces' sometimes."

Warren Davis (L, L, D), St. Christopher's, Gladwyne: "most important is an awareness of ministry outside Gladwyne. . . I am more a pastor than a manager, but I have become more directed in managing than when I began."

Ed Adams (L, L, D), St. Asaph, Bala-Cynwyd: "more confident and assertive, especially since my divorce. . . My style has always been collegial."

Bill Musselman (C, L, R), Christ, Ridley Park: "I have been deeply influenced by the twelve steps of AA: one day at a time, easy does it, let go. . .I am still in recovery. . .My addicition has been the Big I (Original Sin?). . .I have sought to work with our parish family, ever pointing hopefully in the right direction. In matters dealing with our corporate life, I have sought whereever possible to adhere to the will of the majority."

C) Far Suburbs

Ed Battin (C, C, R), St. John's, Concord: "My style had to change. . .congregation is more sophisticaed and better educated. . . Faith Alive Weekend 14 years ago led to my recommitment. . . compassion and service, that is, being a pastor . . . extremely

costly in a personal way. The one thing I never learned is to be compassionate and at the same time to have a whip in my back pocket as Bishop Armstrong used to say."

Dick Bartholomew (L, L, D), St. James, Downingtown: ". . . learned how to counsel individuals at Marriage Council and in therapy (1960s) . . became aware of feelings, learned group skills at MTC and Temple . . powerfully influenced by John Dorsey, M.D. and Bishop DeWitt . . was a consultant for the Diocese. . . found an abiding satisfaction and developing skills in working with familkies and as a counsellor and spiritual director." Leadership style: "democratic and cooperative . . . coaching, encouraging, not control of those to whom I have delegated responsibility."

Henry Sharp (C, C, R), St. Paul's, Oaks: "was younger than all of the vestry; now older than all but one - the last five years more successful working with younger members who are taking leadership roles. . . more patient, better listener, willing to let them try things." Have moved "from being more authoritarian to an easier, democratic approach."

Bill Mills (C, -, D), Incarnation, Morrisville: "gradual but consistent movement to the spirit. . .time spent in quiet prayer. . .more personal positive attitude, feeling better about myself, sharply reduced medication over the past eight months." Following divorce "in '86, at Alban Insitutute Clergy Development Conference (10 days). I have moved toward more organization in the parish and in my personal life, am more an affiliator than an achiever, moved into Program Parish (Routhage: Sizing up youy Congregation) . . use a day-timer. . . I have a Program Development Assistant (Lay)."

ACCOMPLISHMENTS AND FAILURES

A) Philadelphia

Noble Smith, Trinity, Oxford: Accomplishments: "Someone else has to answer this . . .My work has been exceptionally rewarding - School, P.A.L, Protestant Home etc." Ed.: People mention the developmeant of the nursery school; the use of the parish hall by the Police Atheletic League, his chairmanship of the Protestant Home and its total rebuilding since 1977, the $80,000 investment but only $400/per month maintenance fee, ten subsidized units of the 461. His doctoral dissertation at Eastern Baptist was on "Transition from independent living to partial care to whole care". In addition, he served as board member and chair of local savings bank, joined other community projects against increased liquor stores and efforts at getting elderly adjacent to church subsidized housing. Failures: (1) Good in sports, but not music: (2) "I have not been able to lead anyone from my parish in the work of the church as a professional lay person or into ordination."

Ed Chinn, All Saints, Torresdale: Accomplishments: (1) "Having an enjoyable family life and sharing friendship with adult children, (2) guiding parish through three decades." Ed.: would certainly include Ed's reputation for outstanding preaching and writing, his being a radio and local newspaper editorialist (Eastern Baptist doctoral dissertation) as well as supervision of refurbishing of the church and other facilities. Failures: (1) Pastoral: "Failure to handle a particular grief situation", (2) "give church school sufficient attention".

Charles Poindexter, St. Luke's, Germantown: Accomplishments: " (1) completion of the merger 1968, (2) founding of St. Barnabas School 1969, (3) Continued growth of the parish, and (4) youth program and ministry to the aging." Ed.: not mentioned are Diocesan Standing Committee, General Convention Delegate and role in the Union of Black Episcopalians. Failures: "Failure to be more ecumenical other than N.I.M. (Northwest Interfaith Movement)."

John Leser, Calvary, Germantown: Accomplishments: (1) "Being a pastor, genuinely caring in spite of not always being in agreement . . very little stress for me or them. (2) guiding the parish through racial change, being open to the community." Failures: "(1) administrative procrastination . . losing items. . . (2) Never developed a spiritual daily rule of life. . inability to start a prayer group, raise level of giving and the number of units."

John Scott, St. Mary's, Hamilton Village: Accomplishments: "(1) Encouragement of black, women's leadership (the latter -subject of Eastern Baptist doctoral dissertation), (2) early acceptance of the place of homosexuals in the church (out of the closet), (3) development of traditional liturgy with warm, contemporary expression, (4) community ministry - Civil Rights, Anti-War, Gays, Education - public and private, Music (church and other), Homelessness, AA. Failures: (1) "management of property and grounds (altho dramatically improved recently), (2) Juggling too much and 'winging it', (3) hubris of thinking I was doing TWO FULL TIME jobs: Campus and Parish - workaholic?"

B) Near Suburbs

Herb Rowe, St. Anne's, Abingdon: Accomplishments: "(1) Development of Pastoral Care Department at Abingdon Hospital (Eastern Baptist Doctoral Dissertation), (2) Leadership of Standing Committee at a time of transition in Diocese." Ed.: (3) leadership of Valley Forge youth conferences. Failures: "(1) firing a secretary, a female guru who stirred pot, (2) could not minister to charismatics."

Warren Davis, St.Christopher's, Gladwyne: Accomplishments: "(1) 'Celebration of Creation' in arts and ecology in the parish" Ed.: would include planning and hosting Public TV special for ten sessions on 'Creaton', (2) "founding of AURA (Association Uniting Religion and Art) 1984" -Ed.: grown to more than 100 artist, clergy membership in Delaware Valley; Davis is both a painter and a jazz pianist. Failures: "non-directive leadership style has not helped program functions" Ed.: disagree: Concern about

Main line real estate exclusions, Berrigan trial, peace center at Haverford.

Ed Adams, St. John's, Bala Cynwyd: Accomplishments: "(1) Building a diverse parish family our of an extremely homogenous one", Ed.: (2) Developing on-going ecumenical celebration and programming at parish's centennial. Failures: none listed

Bill Musselman, Christ, Ridley Park: Accomplishments: "(1) bringing about a better ecumenical spirit among the five churches in our borough, (2) deep interests promoting the 12-step recovery program." Failures: ". . .inability to start a prayer group, Bible study, or raise the level of giving and number of units."

C) Far Suburbs:

Ed Battin, St. John's, Concord: Accomplishments: Lists eight specific building and rennovation accomplishments. Failures: ". . . not being a program-oriented priest."

Dick Bartholomew, St. James, Downingtown: Accomplishments: "(1) Developing a climate in the parish where people feel free to be open and honest with each other - a redemptive community, and (2) learning how to be a pastor in crisis." Failures: "For a long time in my ministry I was too passive - being shaped by events rather than shaping outcomes."

Henry Sharp, St. Paul's, Oaks: Accomplishments: "Helping the church be more aware of those outside and willing to get involved. My best work: Montgomery County Geriatric and Rehab. Center, as chaplain with parish volunteers. Failures: "losing the numbers game."

Bill Mills, Incarnation, Morrisville: Accomplishments: "(1) Relocating church to a much more desirable location, (2) Establishing a Eurcharist-centered parish, and (3) helping people grow spiritually." Failures: "inability to make the parish grow along with area growth (morale played some part)."

EVENTS AND ISSUES IN PARISH LIFE

Stress is reported by twelve of the participants around events and issues, as few as a couple of times to many times, and often frequently on the same subject. Family and other external stresses were experienced by nine participants which varied from a single occasion to as many as five different instances, again, some more than once. Four participants reported the parish and family stress occuring simultaneously.

The questionnaire inquired about 29 events or subjects that might have figured in ministry over the past 25 years. Two of these had no takers, but participants added 12 more, thus making at least 39 events or subjects on which our ministries touched.

All thirteen reported addressing the shift from the 1928 Prayerbook to the green or the 'Zebra' Book. Four said it was stessfull. Secondly, twelve addressed the shift to the 1979 Prayerbook and twelve also addressed the subject of women's ordination. At least three reported stress on each of these subjects. Fourth was racism, addressed by eleven rectors. Five of them reported stress on this issue. Tied for fifth place were civil rights and peace activities, each addressed by at least ten rectors. Stress was reported by four in each case. No other subjects came close. With the exception of the rights of homosexuals (seven addressed this) and abortion rights (also addressed by seven) which are more recent in intensity, these subjects include the matters which everyone has been talking about. The "Honest to God" controversy in the late 60s and environmental issues addressed in the late 80s each were addressed by eight, but both without report of stress.

The questionnaire suggested 23 topics upon which we might have preached or held a seminar. Only one subject received no response, and the test sentence, "I preach only on the Old Testament and the New Testament, and not current events" had no takers. All thirteen had preached about Martin Luther King, Jr., and all thirteen have preached on discipleship. There was much overlap, but not total. However, there is an obvious connection between King and discipleship. "How to pray" was

addressed by twelve as was Spirituality. Eleven addressed "reparation to blacks", a heated topic in the Diocese of Pennsyvania two decades ago. Jonestown and "how to read the Bible each were addressed by ten. "Self improvement/development" and "the rich get richer, the poor get poorer" were each addressed by nine.

It can be noted that on abortion (perhaps the hottest topic of the moment), seven spoke in favor of abortion rights, and one addressed "right to life", but indicated it was done to put forth both sides.

More depth was asked about four issues which were thought to have taken a toll on the church in the seventies when the Church appeared to start losing membership. First, "God is Dead" was addressed seriously by nine rectors; in three congregations the issue was considered inconsequential. One parish reported some loss of members, and another reported some gain of members on this topic.

Second, support of the Civil Rights Movement was addressed and dispute ocurred in eight congregations. Five clergy participated in demonstrations, and six parishes reported members taking part in demonstrations. Eight reported some losses of membership, four of them slight. One reported a gain, and four had no change.

Third, the anti-Vietnam war controversy of the late Sixties-early seventies resulted in disputes in six congregations. Three rectors involved themselves in anti-war activities, and four parishes had members so involved. Four parishes reported some loss, one parish reported a gain. In six there was no change.

Fourth, the Diocese of Pennsylvania decided to sell the Church House in 1970 and donate the proceeds to reparations to blacks. There was dispute in twelve congregations. Five clergy involved themselves in demonstrations, but only two parishes had members do so. No comments about gain or loss of members.

Insofar as these four controversial issues were concerned, there were some losses of membership - none large - on two of them. As far as these thirteen congregations are concerned controversy such as these alone (Civil Rights and anti-Vietnam war) cannot account for the Episcopal Church's drop in membership in the later seventies and eighties. Besides the thirteen parishes represented in this survey had an actual aggregate gain in membership - 6,538 (1990) to 6,313 (1965) or 3.4%. If one took just the five churches within the city of Philadelphia, the number of communicants reported in 1965 was 2,643, but in 1990 it was 3,368, an aggregate gain in membership of an astounding 65%! Furthermore this took place in a time frame in which the city itself lost 25% of its population.

EXTRA PAROCHIAL ACTIVITIES

A) Diocese of Pennsylvania

Three have been elected by the Diocesan Convention to major Diocesan positions: Musselman, Poindexter and Rowe have been elected to the Standing Committee; Rowe is currently president. Poindexter and Rowe have also been elected to Provincial Synod. Poindexter has been elected Deputy to General Convention. Ten have not been elected (or even nominated) to major Diocesan positions.

Four have served twice on Diocesan Council: Chinn, Leser, Musselman, and Rowe. Four have served once on Diocesan Council: Adams, Davis, Poindexter, and Scott. Five have not served.

On Diocesan committees or commissions, four have served on five or more. Eight have served on two to four such. One has not so served. Bartholomew, Davis and Leser have chaired committees or commissions.

Eight (Adams, Battin, Davis, Leser, Musselman, Poindexter, Rowe, and Scott) believe their opinions have been influential in the Diocese. None would be called "grandstanders", although Scott is clearly identified with liberal positions on abortion, homosexuality and civil rights.

Five (Chinn, Leser, Rowe, Scott, and Sharp) are members of the Philadelphia Clericus, a voluntary elected association of twenty priests who meet seven times a year to hear a presentation by one member, then responded to by all. The Clericus traces its roots to Philips Brooks who founded it in the late 1860s before he moved from Philadelphia to Boston where he founded a similar continuing association. (Will Penny and Stanley Johnson, noted in the introduction, also hold membership.)

B) Wider church activities:

Seven have been considered for the office of bishop. Poindexter and Rowe have both been nominated for suffragan in the Diocese of Pennsylvania. Twelve have been considered and interviewed for other positions as rector. Seven declined. One has never interviewed for another position.

Adams has served as a trustee of Episcopal Divinity School and been a member of the committee planning the merger of ETS and PDS into EDS.

Bartholomew has served as a consultant in counselling and group work both in the Diocese and elsewhere.

Leser, in service as Diocesan Ecumenical Officer, served nationally on ecumenical affairs.

Poindexter has given leadership to the Union of Black Episcopalians and the national church Commission on Black Ministries. He also is a member of the national Consortium of Endowed Parishes.

Scott served on the national advisory Commission on Higher Education, and for seven years was the Guardian (executive officer) of the American Third Order of the Society of St. Francis in which capacity he made visitations around the U.S. and Latin America.

PARISH EMPLOYEES

A) Secretaries

Three of the thirteen rectors have had full time secretaries throughout the period 1965-1990. Four parishes shifted from full time secretaries to part time - two in the late Sixties and two in the late Eighties, budget pressure haveing occured in two different eras. Six rectors have had part time secretaries throughout the period.

B) Sextons

Five rectors have had full-time sextons throughout the period, 1965-1990. Three parishes moved from full time sextons to part time, two in the Sixties and one in the Seventies. Four parishes have had prt time sextons throughout. One rector moved from having had part-time sextons to a cleaning service in 1990.

C) Organists

All thirteen rectors had paid organists on staff throughout the period, 1965-1990.

It is clear that organists are not expendable. Organists are very rarely full time employees. Secretaries and sextons are frequently full time. In all thirteen parishes budgets increased, many dramatically, in the period, 1965-1990, but the rector's compensation increased even more steeply. What is revealed here is that in times of budget tightening, a reduction in time and compensation for secretaries and sextons is a strong possibility.

PERSONAL DATA

A) Birthplace

Eight of the thirteen rectors were born in Philadelphia (four) or the metropolitan area (four others). The other five

were born in five other states (Massachusetts, New York, Virginia, Ohio and Washington).

B) College, Seminary, Place of Ordination, and Prior Positions

Four of the thirteen attended the University of Pennsylvania (two others attended Philadelphia area colleges) and eight attended the former Philadelphia Divinity School (two attended both). Nine were ordained in the Diocese of Pennsylvania. The nine men ordained in the Diocese held prior positions only in the Diocese of Pennsylvania. All this, plus birthplace, suggests a strong impetus to live and work in already familiar territory.

The four other priests were ordained in four different dioceses (Massachusetts, New York, Long Island, and Maryland) and each served initially in the Diocese of ordination. Two of them, Bartholomew (Massachusetts and Florida) and Scott (Long Island and West Virginia) served in two dioceses before coming to Pennsylvania.

C) Domocile

Eight of the thirteen have lived in rectories throughout their tenures. (Six of them were Pennsylvania ordained.) Two others, both Pennsyvania ordained, lived in respective rectories for 25 to 28 years. One of them has owned his own house for four years, the other for two. Two others lived initially in rectories but have owned their own houses for at least twenty years (Bartholomew and Scott). And these are the two who up 'til then had been the most peripatetic of the thirteen! One rector (Poindexter) has owned his own home throughout.

D) Marriages

All thirteen rectors were married in their twenties or early thirties. All have one to four children; in two instances children have been adopted (two by one couple, and one by another couple), Ten marriages are in tact. There have been three divorces. Two have remarried (Davis and Mills). One remains single (Adams).

The questionnaire failed to inquire about wives' occupations. What the author knows about the ten long time

marriages is that three are primarily homemakers, and six have professions. About one there is uncertainty. Of the two second marriages, both wives are professionals and are younger. They will continue working when their husbands retire. (Both Davis and Mills own homes convenient to their wives' work.)

E) Health

Approximate days per year of illness varied from zero (one) to ten (two). The average is 4.2. The number of occasions in which a rector was either hospitalized or ill for at least a full week throughout the twenty-five year period varied from zero (two) to six (one). The average is 2.2. (Without the six, the average would be under 2.) The one who suffered six hospitalizations was Noble Smith who up until February 1989 had reported no days ill. Terminal cancer resulted in his death in June, 1990. He continued his ministry almost to the end.

Three experienced alcohol addiction (Mills, Musselman, Sharp) which caused eleven hospitalizations or week (or more) illnesses among them. All have been in recovery from five to fourteen years.

Removing these four priests from the list of hospitalizations or week or more illnesses fourteen occasions were shared by the remaining nine, and two or them suffered none, so the fourteen occasions were shared by the seven remaining rectors at the average already established - twice in twenty-five years. No camparative statistics are on hand, but that must be darn good!

Two rectors (Chinn and Davis) have had by-pass surgery, their only hospitalizations. Battin has had kidney surgery. Three others have been troubled by high blood pressure (Diabetes related in two instances, glaucoma in a third). They are Leser, Poindexter and Rowe. Scott is asthmatic. All are under control.

All but four have engaged in periods of psychological counselling. Aside from those who experienced addicion, Bartholomew participated in therapy in four periods and Adams has been in weekly therapy for five years. Scott has done so in three different times for periods of up to six months.

Two never smoked. Six have quit smoking altogether. Three rarely smoke. One smokes cigarettes regularly. One smokes a pipe regularly.

F) Spiritual Life

Weekday Eucharist: One rector reports three times weekly except in the Summer; five report twice weekly, five report once weekly. One reports less than weekly and one, Lent only.

Daily Office: Eleven rectors report daily or regular reading of the Daily Office, sometimes alone, sometimes with staff. The one who is irregular reports meditating for at least 15 minutes per day. The one who does not read the office engages in a half-hour meditation with Bible reading daily.

Meditation: Ten report 15 minute mediation daily or close to daily. Three report 30 minute meditation daily or close to daily.

Sacramental Confession: Five report making at least an annual confession, two report making occasional (less than annual) confessions. Six report never making a confession.

G) Vacations

All thirteen take regular vacations. Six have vacationed reularly at the Jersey shore where five either own houses or have owned houses in the past. Five have done some vacationing in Maine. Four have vacationed in Europe. One has been twice to Oberammergau, another once but has also travelled to the Soviet Union and Kenya. Two others have visited at least six European countries on at least four occasions. Both have also vacationed in Latin America. Two others have vacationed in England. At least three have done extensive camping, one in every one of the lower 48 and five Cananadian provinces. One is a sailor.

H) Retirement Plans

Two have no specific date in mind, but twelve had definite ideas at the time of the survey. Only Smith gravely ill, said "At a later time, we will talk about it." Eleven mention continuing with present interests encompassing music, art, birding, sports, astronomy, photography, carpentry and selling antiques. Two mention owning retirement homes, one in East Falls, Philadelphia and one in Brigantine, N.J. Five or six others plan to buy from Maine to Georgia. Three are considering apartments.

CONCLUSIONS

The majority of the thirteen who have stayed close to home, and even the earlier more perapetetic ones, have a capacity to remain faithful to the congregations commmitted to their charge, and to find means of renewing themselves and their ministries. Three rectors give credit to well known church programs in this respect: *Faith Alive, The Alban Institute and the Middle Atlantic Training Center.*

The thirteen rectors have given considerable service to the Church outside their parishes. Most of it has not been elected office, but rather serving on Diocesan committees and commissions. Five have given service beyond the Diocese.

It is the parish, not just the members of a congregation, but the wider community in which the parish exists, that these priests see as the focus of their ministry. This is illustrated pprimarily in their accomplishments, but also in the events/subjects which were addressed. Moving from the 1928 Prayerbook to the 'Zebra book' and then to the 1979 Book of Common Prayer was on everyone's list as might be expected, but so was women's ordination and racism. Just behind these subjects were civil rights and peace activities, and coming fast, environmental issues. When it comes to preaching/seminars, Martin Luther King, Jr. and discipleship top the list and the subjects above follow. On 'hot' topics of 1990, eight of the thirteen preached on abortion rights, and one of these also on 'right-to-life' because he thought it important for both sides to be heard. Seven preached on homosexual rights. None took the negative side.

The Episcopal Church hardly looks like a growth industry in the light of statistics which show declining membership. Church growth in the United States is marked among Roman Catholics and the most conservative Protestant denominations. Young turks in the Episcopal Church are likely to embrace conservative, even fundamentalist, postures. Theological liberals are often regarded as passe.

The claim that liberalism is fading (it may just have been in eclipse during the Reagan years) can be questioned on the basis of this survey, but then again, the participants in this study range in age from 55 to 64. Of the thirteen rectors, seven rated

themselves liberal in theology, liberal in politics and vote Democrat. In addition, one theological conservative who votes Republican rated himself conservative nationally, but liberal in his own locale. Another who rates himself conservative theologically and votes Republican, calls himself a liberal politically. Another theological conservative votes Democrat. Only three rectors say that they are conservative theologically and politically and vote Republican.

Professor Wade Root (University of California, Santa Barbara) writing recently in the *Wall Street Journal*, entitled his article, "The Episcopalian Goes the Way of the Dodo". On the basis of thirteen rectors and parishes who survived, even triumphed over, the tumults of the last twenty-five years, such a title, as Professor Wade chose, does not mean much. These thirteen churches have seen an aggregate 3.4% increase in membership, and all are healthy, active congregations.

The complexion of the Church is changing. The largest growth in numbers and percentage occured at St. Luke's, Germantown, a congregation that is 90% black. It was the five city churches together which had an aggregate 63% increase in members. While three of the city churches have 80% or more white membership, all have reported some increase in non-white membership. Even in the three church which experienced severe membership decline none of the declines can be attributed to the issues covered in depth: (1) God is Dead, (2) Civil Rights, (3) Anti-War activities, and (4) Reparations to blacks - a particularly hot issue in the Diocese twenty years ago. Population shifts were the principle reasons for decline. Over the twenty-five year span commitment has been increasing. There is no sign of a dodo on the horizon.

In brief, conclusions are:

1. Nine of the thirteen (70%) have served only in the Diocese of Pennsylvania.

2. Eight of these are native born (Philadelphia or Delaware Valley).

3. Seven have served only one other charge.

4. Two have served in two other Dioceses (Bartholomew and Scott). Two have served in one other Diocese (Adams and Poindexter).

5. It is the parish (not just congregation) in the sense of the wider community in which the church exists that has been the primary focus of all thirteen rectors, even when some of them have had diocesan or other church interests as well. There is a wonderful variety of responses to the communities in which the churches exist.

6. The issues addressed were the current 'hot topics' of each era.

7. Seven, more than half, rated themselved 'liberal' all the way; three rated themselves 'conservative' all the way. However, nothing suggests that they spoke or acted other than positively in the face of issues and changes.

8. If the Episcopal Church has indeed lost between half a million and a million members in the last quarter century, that is refuted by the overall statistics of these thirteen congregations which show a net increase of 3.4% in membership, and an astounding 65% increase in membership among the five churches in the City of Philadelphia!

9. No surprise here - the Church's complexion (racially, ethically and culturally) is shifting away from an overwhelming white majority.

10. Every parish in the survey showed an increase in the percentage going to rector's salary, an average of 30% in 1990 compared to an average of 22% in 1965.

11. Three parishes have less than 200 members, six have membership between 200 and 500, and four have membership exceeding 500, to use the Pension Fund's breakpoints.

12. All but one rector receives compensation in the top three (of twelve) categories according to the Pension Fund. These twelve receive in excess of $42,000 (cash, utilities or housing allowance and pension but not health insurance or other benefits). Four exceed $48,000, and five are between $45,000 and $48,000.

13. Seven parishes have budgets ranging from $108,000 to $163,000. These are low, and viability is threatened.

14. One factor in viability is the relative amount of a church's bubget committed to the rector's salary. In these seven parishes there has been an average increase of more than twelve percent. In 1965 the salary consumed 24.7% of the budget; this increased to 37.4% in 1990, with one as high as 47%.

15. The thirteen rectors have had an aggregate 364 years of ministry, an average of 28 years, in the thirteen congregations studied in this survey.

16. The author is greatly indebted to his colleagues for the time committed to both the questionnaire and the interview, and for the honesty and frankness of the self evaluations. Besides the enjoyment and satisfaction of the author, it is hoped that the presentation of this report will be gratifying to the participants and valuable to the whole life of the church to see how these rectors lead the church through a quarter century of extraordinary change.

APPENDIX

The Rev. Noble Smith had an unusual, indeed unique, career, not only in the conduct of his ministry, but in sports and business as well. The author's attention was drawn to the folowing tribute in the 1990 Annual Report to Stockholders of Prime Bancorp, Inc., Philadelphia.

Regretfully we announce the passing of Reverend Doctor Noble M. Smith on June 21, 1990. Reverend Smith had been a director since 1977 and Chairman of the Board of Directors since October 16, 1985.

"We grew to know him as an Episcopal priest who served his parish in Lawndale in a way that has been unequaled. The breadth of his range within his ministerial duties extended beyond imagination. So great was this scope that those singled out to succeed him have reluctantly stood back. His dedication to helping people with problems was astounding.

"We knew him as Chairman of our Board, a consumate professional, an astute businessman with the ability to get to the crux of the matter. He had an uncanny ability to tell it like he thought it was. He could do this with political savvy and without being offensive.

"Most of all we knew him as a friend. He was an unusual and rare gift to us all. We can only speculate why he was taken from us so early."

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